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ΠΕΡΙ ΙΕΡΩΣΤΝΗΣ (*De Sacerdotio*) of St. John Chrysostom.

By J. ARBUTHNOT NAIRN. (Cambridge Patristic Texts.)  
Cambridge University Press, 1906. Pp. lviii + 192. 6s.

Chrysostom's treatise *On the Priesthood* is recognized as the most important ancient discussion of the Christian ministry. It is of further interest as bearing upon a notable crisis in Chrysostom's career, when he beguiled his friend Basil into accepting the episcopal office, while he refused it for himself, as a dignity of which he was not worthy. The treatise, while written some years after the action, is in a sense an apology for it, being cast in the form of a dialogue between Chrysostom and Basil, upon the dignity and duties of the priestly office.

The present edition is designed for the use of theological students, for whom the work possesses a natural interest and value. Dr. Nairn's edition is not, however, a mere reprint of the treatise with a few notes. On the contrary, he has subjected the chief manuscripts to a critical examination, upon which he has based his text and apparatus of readings. These thirty manuscripts are listed and described, and the way is pointed to other manuscripts of the treatise still awaiting examination. The introduction includes further a survey of the earlier editions of the *De Sacerdotio*, of the several versions into which it has passed, and a brief discussion of its occasion, and date, which is placed between 386, when Chrysostom became a presbyter, and 390, soon after which date Jerome makes use of the treatise. The text is accompanied by brief notes, and there is an index of the more important Greek words. The entire absence of any suitable lexicon to accompany the study of the text recalls the important enterprise of Dr. Redpath and Professor Swete, who have recently undertaken the preparation of a patristic lexicon.

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*The Tragedies of Seneca.* Translated into English verse by  
FRANK JUSTUS MILLER. Chicago: The University of Chicago  
Press, 1907. Pp. x + 534. \$3 net.

The present generation, accustomed to the power of Stephen Phillips and the artistic charm of Mackaye, is but little moved by the lifeless rhetoric of Seneca. His moralistic platitudes seem tedious, his epigrams and paradoxes trite, and his sensational scenes melodramatic, and gory as the sands of the Colosseum. Yet Professor Miller in his excellent translation of the tragedies has succeeded in accomplishing the task of giving new life and interest to these products of the rhetoric of the early Roman Empire. Not only has he treated the plays with rare appreciation, but he has been effectively aided by his familiarity with modern